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graduated at Williams College in 1826, was subsequently a student in theology at Princeton, and was settled as a Christian pastor, first in the Wyoming valley, and then at Elizabethtown, New Jersey, where he died about a year and a half ago. His biography presents him as a model minister, and as endowed in the private relations of life with qualities that merited and won for him the confidence, affection, and reverence of all. There runs through the narrative just enough of individuality to give interest to the character and piquancy to the record, which — on the author's part well executed — is greatly enhanced in value by numerous extracts from Dr. Murray's letters and other writings.

27. — *The Student's France. A History of France from the earliest Times to the Establishment of the Second Empire in 1852.* Illustrated by Engravings on Wood. New York: Harper and Brothers. 1862. 12mo. pp. 730.

A COMPENDIOUS and popular history of France has long been a desideratum, which is now well supplied. The historical student, of course, needs more ample records of certain principal epochs, but for intermediate periods there is a peculiar advantage in a narrative which shuns the details which it is impossible to remember, and confines itself to representative personages and salient events. This work is ably elaborated, well proportioned, and furnished with a peculiarly affluent alphabetical index.

28. — *A System of Logic, comprising a Discussion of the Various Means of acquiring and retaining Knowledge, and avoiding Error.* By P. MCGREGOR, A. M. New York: Harper and Brothers. 1862. 12mo. pp. 469.

THIS is an attempt to combine the minimum of technical phraseology with all that is essential in the processes of reason and judgment. We are inclined to think that the author has been entirely successful, so far as the needs of general readers and students are concerned; but we doubt whether his treatise contains enough of what is technical to serve as an introduction to works of a more recondite character. We confess, we do not regard with disfavor this simplification of a science whose office it is to interpret, clarify, and vivify the student's own consciousness; and though we prize the conventional terminology of the books for its precision and for its use as a common measure of scientific thought, we doubt not that the logical faculties may receive valuable culture without its aid.